# Mormonism---News and Views

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## The Mormon Problem Today

**Ven. W. F. Bulkley**
**Archdeacon of Utah, Protestant Episcopal Church**

ABOUT twenty years ago it began to be evident, to those that were in close touch with conditions in the Mormon section of this country, that a real change was developing in the thinking of the younger men of the Mormon church. They were beginning to realize that their theology must harmonize with all their other knowledge. They were receiving good education in modern thought and science in their high schools and colleges. They were reading the advancing thought of the outside world. Conditions in every phase of life were changing and the old theology which had remained practically stationary because it had been codified and rendered definite in the holy books of the church, did not fit the needs of the times. This became increasingly evident as the years passed and education became more and ever more general.

Mormonism, coming into existence in that day of great religious excitement in the early eighteen hundreds, has for its background an intense belief in the idea that God made definite and detailed revelations of Himself to and through certain individuals and that every detail of these revelations is accurate to the last degree. The Bible is the literal revelation, so far as correctly translated, of the will and ideals of God. The Book of Mormon, God's parallel revelation, brings out and emphasizes this literal method of interpretation. The Old Testament was just as complete a revelation as the New, and every text of equal value. God revealed Himself in and through these books and God of necessity had to be true. There was no consideration given to the difference in the human mediums and the ages in which these revelations came. After 1847 the Mormon church separated from the rest of the Christian world by the mountains and prairies was compelled to look within itself for its theological thinking. Therefore, founded on the materialistic concept of religion its development was chiefly along that same line. Ever it became a more and more detailed expression of a theology founded on the literal interpretation of the texts of their holy books. Also ever it came more and more into conflict with advancing thought along scientific and spiritual lines.

Yet in all this religion and theology continued to be the center of all life and thought. Perhaps never in the history of the world has there been a great group of people whose life was so thoroughly centered on and in the religious idea. The Mormon group was composed of those who were theologically minded.

What a position this made for the young thinkers. Theology was fundamental to life, the center of thought, and yet that theology did not fit in with the teachings and ideas of their education in the least. As the years rolled by this feeling increased and the attempt to find an adequate theology developed. Their church taught one type of thought, and their education demanded another.

### The Desire for Depth

One result of this was that the social side of life was ever more and more emphasized in practice till the Mormon church has developed the most complete social program ever planned for a religious group. Every phase of life's activities has been connected with the church. This again emphasized their feeling that religion was the center of life, and brought out the real need of a theology that would meet every condition of life, while it also harmonized with the demands of advancing thought and science.

Some twenty years have passed and continually this movement has grown and developed and the need been increasingly felt. Today many are beginning to realize that the social program does not meet the demands, and that therefore they must go deeper into life's needs. They are groping after a spiritual interpretation of life and trying to find real spiritual help to meet the demands of life. Just to the extent that theology is the center of life, they feel the demand for a real spiritual concept of life. Their training makes the demand greater than is generally the case elsewhere. Their definite and codified theology intensifies the task of modernizing and spiritualizing their beliefs. They still do not realize the impossibility of turning Mormonism into a modern spiritual interpretation of religion. They do not yet see that to do this would automatically destroy the Book of Mormon and their other holy books. Even though feeling somewhat the failure of the mere social concept, they more zealously advance that program with the hope of still having something to help meet the demands of life.

During these past years, with increasing force at the present, we find a real movement developing in our educational circles to wipe out belief in a personal God and revealed religion, and found life and life's thinking upon an agnostic or atheistic basis. Perhaps as yet they do not realize—in fact, I am sure that for the greater part realization is still far in the future—the awful dilemma that they are approaching. They feel the great need for an adequate religious faith. Their education demands that that faith shall meet the needs of a life under the demands of modern thought and growing scientific knowledge. Their church's theology cannot be changed and developed to meet the needs and demands without destroying the very foundations on which that theology is builded.

For over sixty years the non-Mormon churches have been working in the inter-mountain country, trying to care for their wandering members, and to present an opportunity for fuller belief to those of the Mormon group. Far too often this non-Mormon presentation of Christianity has been limited and faulty. With faith based on a literal interpretation of the Bible, it often has not presented a religious concept of life fitted to meet the growing and changing demands of a modern educated people. It has not presented a growing Gospel fitted to meet the needs of these changing times. It is true that this non-Mormon church work has been of great influence for it has built and developed the whole spiritual background of this inter-mountain life. Also it has been largely responsible for developing in the Mormon group that great feeling of the need of a real spiritualized concept of God in all religious thinking.

### Limitations of Non-Mormon Work

Owing to the smallness of our non-Mormon following in this inter-mountain West, such church work has been greatly limited. Never have we been able to present our Gospel in its full strength and beauty of belief. Only those points can be touched where we can hope for some adequate financial support. We have been unable to do more than the financial backing of the Eastern church boards will permit. This has greatly limited the extent and scope of our work in the past. Now at the present when there is the growing need for our teaching and an increasing demand for leadership in spiritual things we find ourselves even more hindered and limited. Economic conditions have resulted in a great decrease in the giving of the churches of the land, and the missionary fields have accordingly had to try to carry on with diminished help from the outside. Many of the outposts of our work have had to be closed and the very limited work of the past has become even more ineffectual. But few places can be kept open today except those in which our own membership are able to carry the greater part of the financial burden. We try not to blame anyone, but we often feel that our churches cannot understand the needs and conditions of this inter-mountain section. Perhaps we are too close to it all to see clearly yet where is the need greater and the opportunity more clearly presented. Here is a whole section of the United States settled with people who are desirous of an adequate religious belief and unable to develop that faith from their own past and present. Where will the necessary leadership be

found? With the great tendency of our educational institutions to present an agnostic and atheistical view of life and the growing organized effort all over the land to replace Christianity with agnosticism, what can we hope for the future of this great empire of the West? There is but *one answer possible: Either our churches will find some way to present a Gospel adequate to the needs of the age and able to meet the demands of our developing modern scientific life or, failing in this, we will see this whole territory gradually losing hope in the possibility that Christianity can present the teaching essential to the needs of modern life, and its people developing a civilization founded upon an active energetic belief in agnosticism or atheism.*

## A New Life of Joseph Smith*

**Claton S. Rice**
**Superintendent of Congregational Missions in Montana**

I TOOK up this rather pretentious-looking volume, printed by Macmillan, with high anticipation. Knowing something of the record of John Henry Evans as an educator, it was my hope that this book would show definite progress toward a saner Mormon estimate of the founder of the Church of Latter-day Saints. The title of the book seemed to hold out definite hope for this, as it reads: "Joseph Smith, *an* American Prophet." A book coming from Mormon sources 25 years ago would have been entitled, "Joseph Smith, *the* American Prophet."

The Preface is rather encouraging. The first sentence reads: "In this book I have tried to give a scientific treatment of Joseph Smith, the Mormon prophet—that is, to present the available facts, without smothering these facts in opinion."

But the Forewood in italics sounds the old note with which one who reads Mormon literature is so familiar. We read: "He (Joseph) wrote a book which has baffled the literary critics for a hundred years, and which is today more widely read than any other volume save the Bible." Such a statement causes a friend of the Mormon people to realize anew how impossible it is for anyone born inside the organization itself to give a sane estimate of Joseph Smith and his writings.

One is pleased, however, to realize that some progress has been made by Evans. Heber J. Grant, the ultra-conservative president of the church, must have been a bit unhappy now and then if he read the book.

On page 179 Evans quotes an ancient "St. Louis Weekly Gazette" with approval. "The expression of the prophet's eyes when half closed and shaded by their long lashes was quite as crafty as I ever beheld." In another place in the book he points out the fact that Smith was a good hater. He admits the existence of polygamous relations in Joseph's day and the concealment of them, though one always questions if this would have been done had not Werner, in the absence of the church librarian, secured a few precious hours to peruse hidden documents which enabled him to publish the list of Joseph's plural wives.

On page 16 he says: "Strangely enough, even his followers of the present generation are inclined to view Joseph Smith as a sort of divine pipe-line. To his early disciples though, Joseph Smith was a man as well as a prophet. Indeed, to a few of them—John Corrill and the Law brothers, for instance—the man was too much in evidence." Such a statement 25 years ago would have cost him his standing in the church.

It is interesting also to read on page 123: "Material affairs, as we have had more than one occasion to remark, were not the Mormon prophet's special 'gift'." One is a bit astonished to read the straightforward admission on page 217: "Joseph Smith lacked the mental equipment to do all this, even had he so desired. On the contrary, he appears to have merely 'caught the idea' on the wing; it 'just came to him,' as the phrase has it." On page 222 we read also, "But the Mormon prophet was neither a thinker nor a philosopher in the accepted sense." And on page 399 it is rather refreshing to read: "Indeed, the language of the Nephite Record is nothing to brag about. It imitates the style of the King James version of the Bible, as Fiske says, and even the most devout believer in the volume, if he is honest, must admit that it is a poor imitation."

### Progress in Higher Criticism

One of the most startling statements made by Mr. Evans is found on page 217, where, after quoting two passages from the Book of Mormon, he says, "The purpose in quoting these two passages from the Book of Mormon is to show the definiteness, the positiveness with which *the prophet speaks* (italics mine) on the subject which gave so much trouble to Campbell, the scholar." This statement seems to credit to Joseph Smith, and *to him alone,* all that is found in the Book of Mormon. The reason is probably found on page 399: "Furthermore, it (the Book of Mormon) abounds in errors of grammar and of rhetoric. The phrase 'and it came to pass' occurs with wearisome iteration throughout the work. And the narrative is encumbered with confusing digressions. Some of the errors in grammar have been corrected in later editions of the book, but enough remains to make it on the whole uninviting to the superficial investigator, especially if he is squeamish in matters of style."

Evidently Mr. Evans is admitting that the old Joseph Smith theory of "translation," found in his autobiography, which states that God made the English words to appear directly above the Reformed Egyptian, is untenable. Dr. Evans recognizes Joseph Smith as "author and proprietor" of the Book of Mormon, as Smith claimed to be, when the first edition came out. Later Smith reneged. Now Dr. Evans prefers to cast the onus for bad grammar upon Smith rather than upon God. This *is progress* along lines of higher criticism.

We must call sad attention to the fact, however, that Mr. Evans, while conscientiously or unconscientiously admitting certain facts which so far as I know have not before been admitted by official or semi-official Mormon authors, fails to tell many things which doubtless he knows to be true. We do not blame him, yet we wish that he had been honest enough to admit many well-known facts which he either forgets or glosses over. The whole history of polygamous relationships, the concealments practised and frauds perpetrated upon men and women of the church of Joseph's day and the years which follow is not told even in outline.

While lauding the "Word of Wisdom" and expressing appreciation of the prophet's attitude toward the liquor traffic, he fails to tell of Joseph's own drinking habits or the later attitude of the church toward the legalized liquor traffic in Utah. He registers joy over the toleration of folks of other religious sects at Nauvoo, quoting the prophet's words to this effect, but he is unwilling to write the history of what actually occurred there. He mentions the suppression of Law's paper, but finds good reason for it. He has little to say about Masonry and the church at Nauvoo.

He does state that the prophet undertook an inspired revision of the Bible, in which "some of the precious things lost" were restored. He fails to mention the fact that this "inspired revision" so threw itself open to the attacks of textual critics that it has completely dropped out of sight today, even in the Mormon church itself. He refers with pride to the Book of Mormon and the "Doctrine and Covenants" as the sacred book of the Mormon church, but fails to mention the "Pearl of Great Price," another "translation" of Joseph Smith's, which was thoroughly discredited some years ago by the kindly and skilful attack of great-hearted Bishop Spalding.

He fails to mention the chapters in the Book of Mormon which were taken verbatim from the King James version of the Bible. He knows, being something of a scholar himself, that Smith took these out of King James and placed them in the Book of Mormon, and did not translate them from Reformed Egyptian. Probably he is ready to admit in his heart of hearts that there was no Reformed Egyptian writing—but he does not dare to say so.

He lauds the "United Order" and admits on page 248 that Joseph Smith's followers of today hope to see it in operation some day, just as he says elsewhere that they still accept polygamy "in principle." He blames the expulsion at Nauvoo for

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* Joseph Smith, an American Prophet. By John Henry Evans. Macmillan. 1933. $4.00.

the failure of the Mormon church to put the "United Order" into practise long ago, but evidently is unwilling to remember that for years they had every opportunity in Utah to do this, had they desired to do so. He does not call attention to the fact that the close organization of the church has given opportunity for the accumulation of vast fortunes by a favored few, these large fortunes being the real reason why there is no "United Order."

**A "Peculiar Personality"**

He fails to give due consideration to such theories as have been developed by Woodbridge Riley or by Beardsley, regarding the peculiar personality of Smith —epilepsy in the one case and dementia præcox in the other being held responsible for the visions and revelations and the superlative ego of the prophet. There is much else that he fails to tell, and a great deal which he does tell, not as a scholar or an unbiased historian, but as an ardent follower of the prophet.

One of the truest things he says in the book is to be found in his chapter on "Building the Ego." He admits that it was the prophet's idea to create a feeling of self-importance in the heart of every individual in the church. This unquestionably is exactly what the Mormon church has done, altogether too successfully, although this humble critic has never seen it admitted in so many words before. Yes, the church has built up a gorgeous superiority complex in such a large percentage of her people, that the most fulsome praise which sycophantic speakers can offer is lapped up with avidity as belonging to the Saints by Divine right.

Dr. Evans, after all, does in a modern way exactly what Mormon writers have always done in a less skilful way. He glorifies the prophet; he even takes seriously his claims to ability as a lawyer, and a scholar of Greek, Hebrew, and German. He credits him with the preparation of an Egyptian grammar, and he lauds the organization of the church, the priesthood, and the "complete society" which the church has as its ideal. The physical resurrection of the body, glory in a life to come through Temple work and proper marital relationships, a justification of polygamy with the usual insistence upon the unnecessary choice between legal polygamy and illegal promiscuity, the childish emphasis upon abstinence from tea, coffee, and tobacco, all these are found as they always have been, couched, it is true, in more modern terms than usual, but none the less there. But the pointing out of a *way of life* such as Jesus our Lord makes possible for the Christian is not to be found!

If one may prophesy the direction in which Mormon thinking of the educated type is likely to take in the immediate future, he would say that the old Mormon tendency to minimize the uniqueness of Jesus and to disregard His way of life, and a new one, that of putting on an equal plane most of the great religious teachers of the past, are to be used increasingly. Professor Hugh Woodward, in his recent book, *Humanity's Greatest Need,* does the latter very successfully. Educated Mormons are likely to say in effect: "All great religious philosophies are good. No one of them is too good, not even ours. We will not fight about them. But come now; let us forget Jesus and all the rest, and we will show you a *church,* properly organized, with a real priesthood and a genuine all-around program. This is the practical worth-while thing in religion any way. And maybe we can show you something more later!" And that something will be Joseph, *the* Prophet.

The Christian who believes in the uniqueness of Jesus and in His way of life is disappointed and somewhat dismayed by such a book as Dr. Evans, a product of the best Mormon scholarship and culture, has written. But we thank God and take courage as we see real progress along some lines.

## In What Sense Is Mormonism a "Menace"?

**By Edward Laird Mills**

THE CHRISTIAN ADVOCATE for September 7th contains an article on The Moslems of America, by Eugene A. Quimby, a minister from South Orange, New Jersey. The writer spent a year in Mormondom as a missionary, evidently with the Utah Gospel Mission. This statement is open to question: "There is no doubt but that they convert ten to their religion to one that is converted away from it." That may be true so far as technical "conversions" are concerned, but the number of Mormons who fall away into indifference and agnosticism each year must considerably exceed the number of converts to it. Katharine Fullerton Gerould, in her lively book, *The Aristocratic West* (Harpers, 1925), devotes a chapter to Salt Lake City, of which she is very fond. She confesses her inability to tell which way Mormonism is going. The new converts, she thinks, will be prone to keep the old standards, while the younger generation, recipients of American education and civilization, are becoming quite liberal. Whichever group proves to be the stronger will dictate the direction of the movement. Archdeacon Bulkley has struck the note that ought to be heard. Speaking by and large, the evangelical forces of the United States have never understood the problem in Utah, and they do not understand it now. Because statistical results are smaller than appear elsewhere, the tendency has been to reduce appropriations to missions in the Mormon area. For many years the Presbyterians have had a unique pre-eminence in their willingness to spend money liberally for what looked like a lost cause. The depression, however, has affected them also. The danger of polygamy is, of course, over. That of political domination is not so great as formerly. But there are other dangers which are greater and more real. One is that the newer group of Mormons, who have accepted the principles of the higher criticism when these concern the Hebrew and Christian scriptures, will begin to apply them to the Mormon documents as well. Whenever they do that, there will be a rapid slide toward indifferentism and agnosticism. The church will continue as a social and economic organization. In fact, it is ideally fitted to be a vehicle for the atheistic humanism which is becoming "the thing" in certain circles of American thought. Now what 600,000 atheistic humanists could do in the comparatively sparsely settled territories of the Rocky Mountain and Pacific Coast West is horrible to contemplate. A lot of Ph.D.'s and M.A.'s, who have lost their own religion and have no use for any other, could create havoc with the religious thinking of the entire population. Wisely directed missionary effort in Mormon territory will do a great deal to control the liberal tendency in Mormonism and direct it toward a theistic and spiritually wholesome outcome. If it is left to drift, the results are bound to be bad all round.

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DR. JAMES H. N. WILLIAMS of Berkeley, formerly a pastor in Salt Lake City, gives us the following quotation from the *Daily Ohio Statesman,* Columbus, Ohio, March 13, 1849: "Mr. William J. Brown, second assistant postmaster-general, has the honor of being the first martyr. He was a most efficient officer in the department, and a gentleman of decided abilities. He is succeeded by Mr. Warren of Iowa, who is reported to have been the employee of the Boston capitalists in bringing in the Mormon vote at the last elections in Iowa."—*Washington Union.*

"The blood of the saints is the seed of the church, and as Brother Brown is one of the cleverest and very best of officers at Washington, his blood will ripen the best kind of seed. He will soon be back in the seat in Congress from the sovereign people, and tell his own story.

"We regret the story of Mr. Warren. It doesn't fit General Taylor's standard, and of course he must go out again. That purchase of the Mormon vote is one of the blackest acts of modern political hypocrisy which no man of honesty or fidelity would engage in. Look to the Senate."

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THE ESTHER HALL AT OGDEN, operated by the Woman's Home Missionary Society of the Methodist Episcopal Church, has had a useful existence since 1914. Writing on the page, "The Methodist Woman," of the *Christian Advocate* (New York) for August 3rd, Mrs. Frank E. Day, Bureau Secretary for Utah and Wyoming, remarks that it extends its warm-hearted shelter to working girls and teachers, and gives to all a real home. "More than that, it extends an invitation to its safety to any girl or woman stopping in Ogden." Would that this were true! It is our understanding, however,

that there has always been a limitation at this point which has prevented girls of Mormon faith from availing themselves of the very fine advantages that the Hall offers. A good many Christian workers in Utah, as well as those outside of it who have had experience in that state, have come to doubt the advisability of that restriction. It is to be hoped that those who are in charge of the matter will give this question the careful study that its importance merits.

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THE School of Religion at the University of Southern California is again placing the religious leaders of Los Angeles and vicinity in its debt by its Open Forum on Religion, held Mondays at 4 P. M. The ADVOCATE has only one suggestion to make. To the twelve types of religious belief and practice which are being considered, there should be added a thirteenth—namely, Mormonism. For it is three times as important numerically as Christian Science, which is included, and for the Rocky Mountain and Pacific Coast States it constitutes very much the biggest problem the evangelical churches will have to face during the next half-century. In this the university authorities are following a tradition common in the "effete East" but not so excusable in the Far West. The writer of a recent work on modern religious cults and movements omitted consideration of Mormonism, and when asked why he did so, replied that he never thought about it! And an eminent American preacher who compiled a work entitled *My Idea of God,* included 21 different ideas of Deity, but never mentioned the one which has the practical allegiance of more than 600,000 American citizens.

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THE UTAH GOSPEL MISSION, under the leadership of Rev. John D. Nutting, claims to have visited during the past season about 75,000 homes. About 2,000,000 pages of printed matter were put out in the West, and 6,000 Gospel meetings were held. This type of work is effective in reaching isolated regions, and it is greatly to be desired that the Utah Home Missions Council should start something of the sort, but more comprehensive in its outreach. The home boards of the various churches can find no better way in which to expend money in the Mormon area. Any approach based on a literalistic view of Scripture is bound to run into difficulties. It cannot reach the educated young Mormons at all, and, as for the older group, it must meet them with one set of texts against another. If all Scriptural passages are of equal validity, the patriarchal and polygamous portions of the Old Testament constitute a distinct problem to the evangelical missionary. The Stanley Jones' emphasis on "Christ is all" solves the problem, and nothing else does.

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BOOKS ON MORMONISM fall into two classes—those by authors who know a lot about the subject and not so much about the art of writing, and those whose excellence of style is negatived by paucity of knowledge and lack of insight. Occasionally, however, there are books that possess literary excellence and at the same time exhibit a fairly accurate understanding of Mormon history and psychology. Wilson's "Lions of the Lord" and Benoit's "Salt Lake," are examples. To this select group must not be added, *"The Proselyte,"* by Susan Ertz (Appelton - Century, $2.50, New York, 1933). It is her eighth novel and demonstrates her ability to tell a lively and engaging story. This revolves around the activities of a missionary to England about the middle of the nineteenth century and depicts his marriage to a convert, their journey to "Zion" via sailing ship to New York, by train to the rail head at Iowa City—six changes of cars en route—and thence by the hand cart trail across the plains amid incredible hardships. How the doctrine of plural marriage is broached to the young couple and what effect it has upon their lives is vividly portrayed. The author holds the balances fairly, recognizing the good qualities of the "Saints" without implying their entire santification.

## The Origin of Mormonism

**A Review from the Christian Advocate, Cincinnati Edition**

*Revelation in Mormonism,* by George B. Arbaugh, University of Chicago Press. Here is a book of scholarly and dependable research into the fundamental phase of Mormonism-revelation. The other features of this strange, uncouth, but powerful, faith, like polygamy, pioneer socialism, theocratic administrative control, the building of temples, the exodus to Utah, are subjects of chapters always compelling in interest. The key to the entire problem of Mormonism in its beginning is its authenticity or the spuriousness of its claim to revelation. The author once lived in property adjoining the old Carthage, Illinois, jail, where Joseph Smith was killed. That association gave occasion for the most scientific volume on Mormonism that has been published since W. A. Linn wrote his *Story of the Mormons.* That was a story invaluable, but Arbaugh's work is a scientific investigation and a careful history of development. He gives due credit to Sidney Rigdon as the theological founder of Mormonism. His early partnership with Joseph Smith was fortunate for the new faith, as Smith had a pushful, bold personality which Rigdon lacked; but Joseph Smith had little, if any, share in the authorship of Mormonism. The Spalding manuscript is unquestionably the basis of the Book of Mormon with Rigdon's and Smith's interpolations. The volume should be studied by every person interested not only in Mormonism, but in the history of any new faith based upon real or questionable revelation. The author shows how a so-called Campbellite group of doctrines became a unique religion by successive stages which the Mormons characterize as revelations. The revival environment and psychology with the common experience of visions are important contemporary influences upon the early Mormonism which the author emphasizes. The appendices are very valuable, especially the one upon the personality of Joseph Smith. Mormonism in history and in present position is an extremely absorbing study. This is a "mile-high" book in quality of historical analysis and statement of facts.

## A "Josephite" View of Evans' Book

**Excerpts from a Long Review of Evans' "Joseph Smith," in The Saints' Herald, by S. A. Burgess, Church Historian**

THE author resides in Salt Lake City and presents his subject entirely from the point of view of the dominant church of Utah.

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This recent book purports to present Joseph Smith, Jr., in a friendly light, and has been so received generally. It is an attempt to give a scientific treatment of Joseph Smith—facts, rather than opinions—as stated in the preface. But the figure presented is not Joseph Smith as his family knew and remembered him, nor as shown by his known speeches and writings.

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The second section deals with religious philosophy. But the whole discussion is based not primarily upon the teachings of Joseph Smith, but rather upon the changed version of Mormon religion taught by Brigham Young and his associates and successors in Utah. Polygamy is sounded as a basic note all the way through the discussion. This involves celestial marriage—an ideal of the hereafter in which the physical marital relation continues. God is just man or was man. Man becomes a god when he gets enough wives and children in the celestial realm to people a world. Marriage is essential to glory and to a righteous resurrection.

With this there follows the theory peculiar to Utah, but not taught by Joseph Smith that every male holds the priesthood; every boy who is reasonably fit is ordained. (In fact, there has developed a regular progression: a boy is a deacon at 12 years, a teacher at 15, a priest at 18, an elder at 21—a peculiar male prerogative.) Women hold no priesthood, but get the priestly benefits by marrying a member of the priesthood.

Mr. Evans does not mention blood atonement, but he implies the doctrine of Adam God. In fact, it is the philosophy of the Utah church, not the teachings of Joseph Smith which he offers.

This is made more objectionable because genuine statements of Joseph Smith are mixed with these more recent theories. He made no provision that boys should be ordained in a mechanical way on reaching a certain age, nor that all men should be so ordained. That is peculiar to Utah and contrary to the high and sacred value Joseph Smith attached to priesthood.

# Notes From "Zion"

## By Observer

### Leaders Pass

RECENTLY, within two months, there passed from earthly scenes three men whose activity in the Mormon Church gave them national attention. The first was *Ex-Senator Frank J. Cannon,* who died in Denver on July 25th. Two days later *Apostle James Edward Talmage* passed away in Salt Lake City. On September 27th *Brigham H. Roberts* died in Salt Lake City.

Senator Cannon was Utah's first Senator. He was the son of J. Q. Cannon, counselor to the president of the Mormon Church. Frank Cannon was a loyal Mormon in his early years when he was a Senator, but turned against the church when he learned that the Mormon leaders had no intention of keeping their promise to the United States government relative to polygamy as set forth in the manifesto of 1890. He became editor of the Salt Lake *Tribune* and carried on a bitter fight over a number of years, printing detailed evidence of active polygamy time after time, with no open challenge of his statements.

Later he became a lecturer for the National Reform Association of Pittsburgh, Pennsylvania, seeking to arouse sentiment which would finally destroy polygamy in Utah. In his later years Mr. Cannon turned to an interest of his earlier life, and worked for the rehabilitation of silver.

Senator Cannon became an active Protestant Church member and at one time was an elder in the Central Presbyterian Church of Denver. He was a stirring orator and never failed to hold the interest of his audiences. His two books, *Brigham Young and His Mormon Empire* and *Under the Prophet in Utah,* published more than twenty years ago awakened much interest in the Mormon question. His death at the age of seventy-four closed a stirring life. Interment was in Ogden.

On July 27th Apostle James E. Talmage closed a busy life, after a brief illness. He was perhaps the greatest scholar of the Mormon Church and was certainly its most able theological exponent. He was a hard-working student and teacher of science in his earlier life. He was president of the University of Utah 1894-97, and resigned to continue as professor of geology.

In 1911 Dr. Talmage was made an apostle of the Mormon Church and gave himself to theological writing and lecturing. He gave many radio addresses on the doctrines of the church and wrote many books and smaller treatises in defense and exposition of his faith.

Apostle Talmage was a churchman of the old school. He was very dogmatic in his statements and the word of authority was clear and emphatic. To him there was no question but that Joseph Smith was a prophet of God and that the Golden plates were a reality.

Two statements made at his funeral illustrate the Mormon habit of exaggeration. One of the oldest apostles said of Dr. Talmage that "perhaps he was the best educated man of his time," while one of the younger apostles said that the things which Dr. Talmage wrote and the record which he made had been as brilliantly executed as the achievements of the Apostle Paul. In his opinion Dr. Talmage would yet be considered as great as the ancient apostle.

On September 27th Brigham H. Roberts, president of the first council of seventy, died at the age of seventy-six. He was best known outside Utah as the Utah Congressman who was not allowed to take his seat because he had three wives. This was in 1898, shortly after Utah had been made a state on the promise of the Mormon Church that they would give up polygamy. The women of the nation were so incensed at what they considered the effrontery of Utah in electing a polygamist to Congress that they made war on him, and he was denied a seat.

In Utah Roberts was known as a strong political and religious speaker and a prolific writer of books. Without much formal education, he became an earnest student and was counted among the strongest defenders of the Mormon faith.

During the World War he was chaplain of the 145th Field Artillery, and served in France. His greatest literary achievement was his monumental work on the history of the Mormon Church, which was published in April, 1930, just as the church celebrated its 100th anniversary.

These three men represent three passing phases. Senator Cannon was the fighter who was determined to bring the Mormon Church to trial and crush out her life. Apostle Talmage was the theologian who loved intellectual fight and was always ready for an argument. Brigham Roberts glorified in his rights, and was willing to battle for the cause of polygamy as a doctrine of his faith.

In this newer day Mormonism is changing, not through force but through its contact with a more attractive presentation of the gospel of the New Testament. Authority no longer holds the Mormon people as in that earlier day, for they are searching for truth wherever they may find it. The best of the Mormons would prefer to forget polygamy instead of fighting for it, and in the next generation may almost forget it was ever a bone of contention.

In the choice of an apostle to take the place of the late James E. Talmage, the church did not appoint another scholar, but chose one who had given twenty-five years to missionary service in the Southern states. Apostle Charles A. Callis is a native Irishman, who received no large amount of formal education, but made a record as a missionary leader.

Elder John H. Taylor, chosen to succeed Brigham H. Roberts, is a grandson of President John Taylor, and a native of Utah. He has been an active leader in Scout work.

### New Church at Washington

Sunday, November 5th, was a red-letter day for the Mormon Church in Washington, D. C. It was dedication day for the $500,000 marble chapel which the church has been erecting on a prominent corner since December, 1930. President Heber J. Grant presided at the three services of the day. Among others present were Anthony W. Ivins and J. Reuben Clark, first and second counselors of the president; Apostles Reed Smoot, Stephen L. Richards and Dr. John A. Widtsoe; Senator W. H. King and Governor Henry H. Blood. President Roosevelt was invited, but sent his regrets.

The membership of the Washington church includes many Utah people who are in government employ, government officials, Congressmen and Senators and their secretaries. It is said that the Utah Club in Washington is very largely a Mormon club. This is natural when it represents a state which is about 75 per cent Mormon.

### Utah Goes Wet

Prohibition in Utah, both Federal and state, was overthrown on November 7th. The vote for repeal was about three to two. The contest was a spirited one. Two Salt Lake City attorneys were exceedingly active, ex-Mayor John F. Bowman for the dry Defenders and Franklin Riter for the wet Crusaders. Strong organizations were built up, many speeches were made and the Crusaders spent money liberally for advertising and otherwise, while the Defenders worked chiefly through the Mormon and Protestant churches.

Sixteen counties of the 29 in the state voted dry, but they were the more sparsely settled ones. The largest cities and the mining and smelting districts voted wet. It is to be remembered that the two largest cities which gave the heavier wet majority are at least half non-Mormon, while the rural sections where the dry vote was the largest are overwhelmingly Mormon. This indicates that the Mormon Church deserves credit for the dry country vote.

On the other hand, the carrying of repeal by a three to two vote in a state which is 75 per cent Mormon indicates that the clear appeal of the Mormon authorities to vote the dry ticket was disregarded by large numbers of their people. It is also interesting to note that Provo, a city of 10,000 and the seat of Brigham Young University, the Mormon Church college and theological school, returned a majority for repeal.

During the spirited campaign pastors of the leading Protestant churches worked side by side with Mormon leaders in the finest sort of friendly teamwork. It is doubtful if any previous battle for moral ideals in Utah ever developed such warm-hearted cooperation between Mormon and Gentile leaders. Among the twenty-one dry delegates nominated for the constitution convention were Dr. H. W. Reherd, president of Westminster College, and Dr. Franklin Harris, president of Brigham Young University. Among the ministers, Dr. Rollin H. Ayres of the First Methodist Church, and Rev. Theo. G. Lilley of the First Presbyterian Church were very active in the campaign.

January 1, 1934, will see the legalizing of the manufacture and sale of 3.2 per cent beer, but not of any beverage of higher alcoholic content. The repealists are urging Governor Blood to call a special session of the legislature to repeal existing dry laws and enact other laws to secure revenue from liquor sales.

In the judgment of many observers the wet leaders are beginning to be alarmed over the responsibility they now have to control liquor sales with the Eighteenth Amendment about to be repealed. Liquor has been sold with increasing freeness in Salt Lake City ever since the national administration announced its determination to bring about repeal. Injuries and deaths from automobiles are becoming almost tragic. What the future holds in the way of moral degradation from liquor is not an encouraging reflection. It may be that we shall be compelled to suffer intensely until some of our "best citizens" who voted wet shall have their eyes opened to the serious mistake the real wets have led them into. Sooner or later Utah will reverse her step and perhaps write the best temperance law she has ever had.

### Educational Matters

Westminster College has suffered a severe loss in the sudden death on October 21st of Dr. Perry L. Stevenson, dean of the college. Dean Stevenson was serving his eleventh year as professor of mathematics and eighth as dean. He was an unusually strong man as a Christian, a scholar, a teacher and an administrator. Search is being made for an able man to take his place.

Westminster has enrolled the largest junior college group in her history, and has the largest percentage of Mormon students in at least twenty years. The percentage has risen in the past four years from 8 per cent to nearly 18 per cent. This is encouraging to the administration, for these students enter into all of the religious activities of the college. It indicates a growing willingness of Mormon young people to seek the best in education, even if it is in a Gentile school. There is also a question whether Mormon loyalty to the three former Mormon junior colleges, which have been turned over to the state, has not declined with the transfer.

These three Mormon junior colleges of Utah—Weber at Ogden, Snow at Ephraim, and Dixie at St. George—have been accepted by the state as gifts from the Mormon Church. This extra tax load, coming at a time when the budgets of the state university and agricultural college were being seriously reduced, presented a difficult problem. The decision was finally made to tax 3.2 per cent beer and use the revenue for junior college support.

The Mormon Church was eager to withdraw from the general education field because of the heavy expense. The leaders preferred to concentrate on Brigham Young University and the seventy-odd seminaries conducted beside the various high schools of the state. Even this expense is proving very heavy and some are questioning the real value of the seminaries to the church. Much Mormon doctrine is in conflict with modern scientific and historical teachings of the present-day high school. To harmonize the two is proving difficult.

Salt Lake City, Nov. 11.

## Mormon Polygamy: The Last Phase

**LOUIS W. LARSEN, in the American Mercury for July, 1933. The following excerpts are reprinted by permission**

*"Louis W. Larsen was born at Cove, Utah, and his father and both grandfathers were polygamist Mormons. He was educated at Brigham Young College at Logan, Utah, and afterward took his master's degree at the University of Utah. He taught in the Utah high schools for a number of years, and then became an instructor at the University of Utah. For the past fourteen years he has been engaged in the advertising business in Salt Lake City."*

The Mormon Church today is up-and-coming, modernized in its methods and synhronized with the spirit and practice of Big Business. Its leaders are men of divers mundane affairs, alternating their prayer-meetings financial and utility corporations. They sit in on the deliberations of men who control the railway systems. They go to Congress, if they have a mind to, where they help to fix the tariffs on such home products as beet sugar. They even play golf and go for an occasional sunning to the Pacific Coast.

To defend, either by word or intimation, a thing so anti-American as polygamy would put in jeopardy all this prestige and hanrd-won amity with the Gentiles. So the Mormon Church has done the politic thing: it has banned plural marriage. True, it was required by Federal statute to repudiate the principle; but it should be remembered that it might have gone on with the practice through the devious channels of the underground. Its authorities finally had the good sense to supplement the legal prohibition with a church degree.

* ' *

Yet it is a fact—if desecrating hands brush away a layer or two of silt—that a considerable remnant of polygamy is still a part of the under strata of Mormonism. Stern law can quiet the voice of sedition, but only time can erase the last vestige of the daring experiment. Hundreds of men and women who made their plural vows before the Manifesto are today a part of the church population. They belong, of course, to the second generation of polygamists. The original and charter members of the plural order have gone to their celestial rewards.

These survivors are living out, together, the solemn pacts they once made. Their martial fidelity gives the lie to the vain theorists who imagined that polygamy was merely a sexual aberration that would pass away like other follies and excesses of youth. The Mormons have proved at last that their system of marriage was basically a religion. The men have clung to their wives a full generation beyond the heyday; and the women, in turn, have stuck loyally to their men. In every village and city of Utah, there is a sprinkling of these aged ones living together to the last. It is no secret. When they have passed on, polygamy will be history at last.

* * *

The first wife, after all, is the enigma of polygamy. It is not hard to understand why a man would into it, whether his venture be viewed in the charitable light of response of duty or in the more critical light of a rationalized sex attraction. And a second or third wife's motive may be explained, likewise, on either of the two grounds. The man and she were the participants in an affair of courtship and love-making. Given the sanction of religion, no other explanation is needed for either of them. But what about the first wife? Her normal human reaction must have been one of violent jealousy and inhibited aversion to the entire proceeding.

* * *

To divert attention from the past and give the church a look of being in the forward march, some shrewd devices have been laid hold of. One of them is the elevation to apostleship of men adorned with Ph.D.'s. Four such celebrities now grace the high Council of Twelve. In every case the councillor is an educator taken from the faculty of the University of Utah. Two of them have served as president of that institution; one is the son of a celebrated polygamist; and the fourth is the scion of a long line of apostles. It is a notable fact that they are all of the science faculty. Thus young Zion witnesses the impressive spectacle of men who can go to the bottom of science, rocketing to the pinnacle of theological truth.

* * *

This elevation of the great, and the learned is meant, for one thing, to impress the young men and women of Zion. How to prevent or salvage the spiritual wreckage of its educated youth is a vexing problem with the Mormon Church. Its espousal of the higher learning is coming home to roost. Not a few of the enlightened ones talk freely—in the right company—about their defection. Others justify their allegiance to the church only on the ground that it is a great socializing agency. And yet other inhibit their skepticism, closing their eyes and clinging on. The voices of doubt are seldom raised above a whisper, for any display of intellectual independence is dubbed apostasy—and that is the ultimate Mormon sin.

The attitude of most of this young generation of Mormons toward polygamy is one with the American scorn of the Noble Experiment or Rugged Individualism.

* * *

*The article throughout bears the hallmark of authenticity. It should be read in full, as well as a previous contribution by Mr. Larsen, on "Childhood in a Mormon House."*—EDITOR.

# Brevities

*THE North American Home Missions Congress,* which was held at Washington, D. C., in December of 1930, was the most representative body ever called together by the home mission interests of the United States, and it gave the most prolonged and thorough consideration to home mission topics that they have ever received. Its judgment as to itinerant missionary work in Utah is well worthy of consideration.

"Seven large counties in Utah remain without a single Protestant church, and several hundred communities are without the regular preaching of the Gospel. Colporteurs and Sunday school missionaries should be sent into the unchurched districts of Mormonism with a loving Gospel message. We recommend to the Home Missions Council a further consideration of the principle of itinerant evangelism, but record it as our judgment that any system of itinerant evangelism in Utah which is interdenominationally supported should be interdenominationally controlled."

The article elsewhere from the *Saint's Herald* is significant. That magazine was called to our attention by a Methodist pastor who got it from a newsstand. The proprietor had once been a member of one evangelical church and his wife of another. Both have joined the Reorganized church because it appealed to them. In the particular number of the *Herald* at hand we note that 1,200 attended the closing session of the young people's convention at Lamoni, Iowa, last June, and in the news columns we saw items concerning no less than *eight* Reorganized churches located in Oregon and southwest Washington, in the territory contiguous to Portland.

The Mormons had an attractive exhibit at the *Hall of Religion,* Chicago Exposition, which covered 350 square feet.

Miss S. Louisa Conklin has spent 20 years in the Presbyterian Mission at *St. George, Utah.* It was started 52 years ago. She notes a considerable increase in Bible reading on the part of the local population.

In a *Northern California city* a mutual improvement association recently announced the third of a series of popular dances, the proceeds of which would be used by the organization to carry on its work during the fall and winter. "Music for the dance will be provided by the Hot-n-tots. Plans are being made for a large crowd."

A pastor spent 14 years in a *Utah town.* His communicant membership grew from seven to 57 in that time, and he transferred out 257. That is a perfect picture of work in Utah. It is not without fruits, but they must be sought elsewhere. If the Eastern mission boards would dig around in the church records of California and the Pacific Northwest they could find plenty of evidence as to the fidelity and competence of Utah Christian workers.

The History of Christianity has been added as a new course at the *L. D. S. Institute,* adjoining the University of Idaho, southern branch, located at Pocatello. Those who take this course will be allowed credit toward graduation. J. Wiley Sessions is director of the institute.

Edward P. Kimball, one of *the tabernacle organists* at Salt Lake City, has been transferred to Washington, D. C., where he will play the organ in the new $500,000 L. D. S. church, which was dedicated November 5th. McClellan was the greatest of the tabernacle organists, but Kimball was also heard with pleasure. The present staff, in summer at least, consists of Tracy Y. Cannon, Frank W. Asper and Alexander Schreiner. Mr. Asper is the organist and choir director of the First Methodist Episcopal Church, Salt Lake City, and the pastor speaks in high terms of his fine co-operation. Mr. Schreiner plays at the First Methodist Episcopal Church of Los Angeles, California.

A most effective piece of campus Christian work is being done at *Moscow, Idaho,* where the state university is located. The Idaho Institute of Christian Education teaches courses in religion with credit, and the work is in charge of Carl D. Wells. The various evangelical churches exercise pastoral care over the students for which they are responsible.

*Dr. Claton S. Rice* of Billings, Montana, whose study of Mormonism has been long and fruitful, addressed the Midwest Regional Meeting of Congregationalists on the subject. This was held in Denver, September 19th to 21st.

According to the church section of the *Deseret Evening News, visual instruction in Sunday School* is henceforth to be emphasized. And such is the machinery of the Mormon Church that it can take hold of a new idea, and make it go much better than its originators.

The Mormons of the *San Francisco Bay region* have a weekly broadcast from an Oakland station.

*Miss Chiyo Thomas,* the daughter of Senator Thomas of Utah, has been assigned to a mission in Alberta, Canada. She will work for two years. Her first name was given at her birth in Japan, where her father was then employed as a missionary. The Japan mission was later given up, as it proved unfruitful.

Bernard Devoto, a prominent literary critic and magazine writer, contributes to *Harper's Monthly* for September, an interesting article on *"Jonathan Dyer, Frontiersman—A Paragraph from the History of the West."* It has to do with the story of his ancestors who settled in northern Utah not far from Ogden. The writer is a Utah man of Mormon extraction.

The Mormon counties of southeastern Idaho voted against Prohibition repeal at the recent election. Most people (including mission board officials) overlook the fact that there are 100,000 Mormons in *Southern Idaho,* which fact complicates evangelical church work there. Over-churching is a greater problem than elsewhere. There ought to be a lot of reciprocal exchanges among competing denominations and a resolve to see that every town is given at least one evangelical church. And this unique situation should receive consideration in the making of appropriations for home missions and church extension. Methodists would do well to follow at least three sister denominations in making all Mormon territory an administrative unit.

Enrollment at *Westminster College,* Salt Lake City, shows a 10 per cent increase over last year. Two years of preparatory work was recently cut out of the curriculum. Mr. F. R. Payne of Los Angeles has offered to give the college $4,700 if $7,100 additional is raised by January 1st. President H. W. Reherd is now in search of this sum, and friends East and West are invited to assist.

Approximately 1,000 members attended Rally Day of the five Sunday schools conducted by the Utah Mormons in *Portland, Oregon.* A feature of the exercises was a visit from Senator Elbert B. Thomas of Utah, who is a member of the Deseret Sunday School Board. He spoke three times while in the city.

Westminster College of Salt Lake City has suffered a severe loss in the death of *Dr. Perry L. Stevenson,* dean of the college the past seven years and professor of mathematics for ten years. He was taken ill on the afternoon of home-coming day, October 21st, and died suddenly of a heart attack 20 minutes after being taken to his home. Dean Stevenson, at 43 years of age, was at the height of his powers. He was especially well fitted for the Westminster deanship, being a strong Christian man (an elder in the college church), a superior scholar, an inspiring teacher, and a wise administrator, with rare ability to counsel students. The funeral services, in charge of President H. W. Reherd, crowded the college chapel and indicated the deep sorrow which had suddenly come to hundreds of students and patrons to whom he had been a true friend and counselor.

*Frank J. Cannon,* former senator from Utah, died at his home in Denver last summer. He had the gift of eloquence and a picturesque personality. Differences with his ancestral church led to his elimination from politics and made him a determined foe of Mormonism. As such he edited the Salt Lake *Tribune* for a couple of years along about 1910. At that time the paper conducted an investigation and proved that over 200 polygamous marriages had been clandestinely performed since 1890 when the practice was supposed to have been discontinued. A high Mormon ecclesiastic told a prominent Christian worker that he guessed that number was about one-tenth the whole number that had been performed

in the 20 years. For the past 20 years the initiation of new polygamy has been rare.

*The Christian Advocate* of New York, in its column, "One Hundred Years ago," recently printed the following item under date of August 30, 1833:

"The Mormonites: We learn from the Saint Louis papers that the citizens in the neighborhood of the Mormonite establishment have taken measures to break up the fraternity, and compel them to remove from the county. They have had regular meetings and adopted resolutions, and committed them to a committee to see that they are carried into effect. These resolutions allow the Mormonites reasonable time to settle up their business, forbid the publication of the society's paper, the printing establishment having been previously destroyed; require the leaders to use their influence in preventing the emigration of their brethren to the county, and demanding that in due time the whole body depart from the county to return no more."

*Evangelical work* in Utah is by no means fruitless, as may be seen from the following news note in the *Presbyterian Advance*: "Mr. Hans P. Freece, president of the Ruling Elders' Association of New York Presbytery, is combining service with vacation by driving to Utah, on the way speaking in many churches in behalf of Westminster College, Salt Lake City. His itinerary has placed him in Scranton, Binghamton, N. Y., Cleveland and other cities. Mr. Freece is a product of home missionary work in Utah, his father having been a Mormon elder."

*Vash Young,* the author of *A Fortune to Share,* a book of wide popularity in service club circles, is a grandson of Brigham Young's brother, and a native of Salt Lake City.

In speaking of the attempt of Senator Reed Smoot to "come back," a secular dispatch from Salt Lake City winds up by saying, "The church, contrary to accepted belief outside the state, is not involved, as Senator King, Senator Thomas and three Representatives also are Mormons." That statement implies the very opposite. It means the disfranchisement of 150,000 Utah citizens who are not affiliated with the Mormon church. They are certainly entitled to political representation. This failure to give it reflects upon the fairness of the Mormon leaders.

Apostle J. Reuben Clark, former ambassador to Mexico, and President Heber J. Grant of the Utah branch of Mormonism, appeared before 2,000 members of the church at the quarterly conference of the *Hollywood stake,* Southern California, on October 15th.

*The East Central States Mission,* with headquarters at Louisville, Ky., reports a Utah Mormon membership of 13,000, with a total of 444 baptisms during the year to date.

The church section of the *Deseret News* some months ago contained a full-length story of the conversion to Mormonism of a California woman from Sacramento. It seems she fell in with "a bright blue-eyed lad of nine years" who lived in Berkeley, and was on his way to spend his vacation at Cedar City, Utah. The conversation took up the matter of religion, and as the result the lady claims she was converted.

All three kinds of Mormons have important headquarters at *Independence, Mo.,* which is supposed to be a Latter Day Jerusalem to which will finally gather representatives from many nations. The Utah branch owns 25 acres of land, the Reorganized group has even more important holdings, while the original Temple lot is held by a small group known as Hedrikites. It may be predicted that it will be about as hard to get the Mormons out of the intermountain and Pacific West into Independence as it will be to get the Jews out of New York and into Palestine.

One of "the most prominent and colorful women" of the Mormon church was *Susa Young Gates,* who recently died at the age of 77. She was a daughter of Brigham Young, and author of half a dozen volumes. Her daughter, Lucy Gates, is a well-known opera singer.

The *Mormon statistics* for 1932 show the disposition made of a little over $3,000,000 received in tithing. Education received $600,000, Church Extension, $1,000,000, and Home Missions $884,000. The Ladies' Relief Society raised $444,000 for charity in addition to the above. There was an average of 1,392 missionaries in the field, their expenses averaging $31.80 per month, this of course being met by the individuals concerned or by their families. Seven thousand eight hundred and twenty-five adult converts were baptized, not quite six for each missionary. Twice that number of children were baptized at eight years of age and made members. For these figures we are indebted to *Light on Mormonism,* a publication issued by the Utah Gospel Mission.